CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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Religious.

From "the Christian Reformer."

QUESTIONS TO TRINITARIANS.

SIR—The following questions were some time ago proposed for the consideration of one who was a believer in the Deity of our Lord Jesus Christ. If their length and other circumstances do not forbid their admission into your new Miscellany, they are much at your service. Justice to the subject has required the use of some expressions in them, which may shock the feelings of the Trinitarian reader; but let such a one rather take offence at the system, which, notwithstanding its quibbling doctrine of two natures, involves in itself such monstrous contradictions as will fully justify the expressions here used. With cordial wishes for the success and extensive usefulness of the Christian Reformer, I remain, Sir, yours,

March, 1815. A SEARCHER AFTER TRUTH.

Questions proposed for the consideration of those who maintain the doctrine that our Lord Jesus Christ himself is truly God.

1. Are God and Christ one Being, or two Beings?

2. If the Father and the Christ (the Anointed*) are two Beings, each of them God, are they not then two Gods?

3. If the Father and the Christ are but one Being, and one God, then is it not evident that what is true of the Father, must be true of Christ the Son and the anointed; Father and Son, in this case, being but two different names for one and the same God?

4. If the Christ (the anointed) be God, who anointed Him? Did he anoint himself, being at once both the anointer and the anointed? See Luke iv. 18. Acts x. 38.

5. If the Father be unbegotten, and the Son begotten, and if they both are one and the same Being, then does it not follow that the same being is both begotten and unbegotten?

6. If Christ, and the Being styled in the scripture the God and Father of our Lord Jesus Christ, be one and the same Being, then does it not follow that Christ is the God and Father of himself?

7. If the Father and the Son be the same individual Being, does it not follow that Christ is both the Father and the Son of himself; that he sent himself; ascended to himself when he ascended to His Father and our Father, to His God and our God, John xx. 17; and now sitteth at the right hand of himself; that he prayed to himself, when he prayed to his Father, whom he calls the only true God, John xvii. 4; and submitted his own will to the will of himself, when he prayed to the Father, Luke xxii. 42, "not my will but thine be done;" and forsook himself, when he prayed to the Father, Matt. xxvii. 46, "My God! my God! why hast thou forsaken me?"

8. If Christ be God Almighty, possessed of all power, with what truth could he declare that of his own self he could do nothing, John v. 19, 30; and that to sit on his right hand, and on his left, was not his to give? Matt. xx. 23.

9. Was God Almighty, the infinite, eternal and unchangeable Jehovah, once a helpless infant, indebted to the care of one of his own creatures for protection from injury, and for the supplies of animal life, and carried from place to place at the will of his nurse in her supporting arms?

10. Was the Being who alone is omnipresent, and who filleth heaven and earth with his presence, once confined in a mortal body, removable from place to place?

11. If Christ be the omniscient God, to whom are perfectly known all times and all events, past, present and to come, with what truth could he say, "Of that day and hour knoweth no man, no, not the angels which are in heaven, *neither the Son*, but the Father?" Mark xiii. 32.

12. Can it be true, in any sense whatever, that the very same Being could be ignorant of that day and at the same time know it; and what language could Christ have used, which would more clearly have expressed both his ignorance, and that of all other beings whatever, but the Father, concerning that day?

13. If Christ be God, the ever-living God, who only hath life and immortality in himself, who was it that expired on the cross, after praying, Luke xxiii. 46, "Father, into thy hands I commend my spirit?" (or deliver up my breath?)

14. Did Christ know that he and his Father were one Being, when he said to the Jews, John viii. 17, 18, "It is written in your law, the testimony of *two* men is true; I am *one* that bear witness of myself, and the *Father* who sent me beareth witness of me?"

15. If that saying of Christ's John x. 30, "I and my Father are one," prove Christ and his Father to be one Being, will not that other saying of his also prove his Father, himself and his disciples to be all but one Being, where he prays to his Father, John xvii. 11, 21, 22, 23, "That they all may be one, as thou Father art in me, and I in thee, that they also may be one in us; that they may be one, as we are one; I in them, and thou in me, that they may be perfected in one.

16. Did Christ know, or mean others to understand, that he was God, when he said to the Jews, John viii. 40, "Ye seek to kill me, *a man* that hath told you the truth, which I have heard of God?"

17. Does not the doctrine of the Deity or Godhead of Christ involve the scriptures in absurdity, do away with all the piety and obedience of Jesus to his heavenly Father, and cast unjust reflections on the character of him, who came to bear witness to the truth, and in whose mouth was found no guile, but whose veracity may be fairly questioned if this doctrine be true?

18. It may be said that the doctrine is a mystery to be believed, though not to be understood; but may not the same be said with equal reason of the popish doctrine of transubstantiation?

19. Did the apostle Peter know that Christ was God, when he called upon the assembled multitude to hear his words, and told them, Acts ii. 22 to 36 verse, that Jesus of Nazareth was a man approved of God by miracles, &c. which God did by him; and that after the Jews had crucified and slain him, God raised him from the dead, and that the same Jesus whom they had crucified, was made by God both Lord and Christ?

20. If Christ be God, is he not Lord in and of himself, there being in this case no one superior to him to make him Lord? How is he then a made Lord, made by God both Lord and Christ, and Lord not to his own glory but to the glory of God the Father? Philipp. ii. 11.

21. Was he God, or a super-angelic being, or a crucified man, who was made Lord and Christ?

22. Was he God, or a super-angelic being, or a crucified man, whom the Jews slew, but whom God exalted to be a prince, (or leader) and a Saviour, Acts v. 30, 31, xiii. 23?

23. Did the apostle Paul understand Christ to be God, when he said, 1 Cor. xv. 21, "By man came (or cometh the resurrection from the dead; and Acts xvii. 31, "God hath appointed a day in the which he will judge the world by that man whom he hath ordained, and raised from the dead;" and 1 Cor. viii. 6, "to us there is but one God, the Father;" and again, Eph. iv. 5, 6, "One Lord, one faith, one baptism, one God and Father of all, who is above all, &c."; and again, 1 Tim. ii. 5, "There is one God, and one mediator between God and men, the man Christ Jesus;" and again 1 Cor. xv. 24, 28, "that Christ must deliver up the kingdom to God even the Father, and be subject to him that put all things under him, that God may be all in (or among) all," even that God whom the apostle Paul, and the other apostles, so frequently denominate "the God and Father of our Lord Jesus Christ?" See 2 Cor. xi. 31, Eph. i. 3, 1 Pet. i. 3.

24. Did the apostle Paul understand Christ to be God, when he says, 1 Cor. iii. 21, 22, 23, "all things are yours, and ye are Christ's, and Christ is God's;" (not God, but God's) and in 1 Cor. xi. 3, "the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God?"

25. Did the writer of the Epistle to the Hebrews know that Christ was God, when he said that Christ was made like his brethren in all things, tempted in all points as we are, and made perfect through sufferings, Heb. ii. 10, 17, 18,—iv. 15?

26. Did the apostle John (who is generally supposed to be the author of the book of Revelation) understand Christ to be God, when in the book of Revelation, Christ is described as the Lamb that was slain; and when in Rev. i. 1, it is said that God gave the revelation to Jesus Christ; who must have been previously ignorant of it, else how could it have been a revelation to him?

27. What class of beings did that person belong to, who amidst the agonies of expiring nature prayed, "Father forgive them, for they know not what they do," Luke xxiii. 33?

28. Did the real and very Christ himself, and in his proper person, actually die on the cross?

29. If we should say, "no," to the preceding question, do we not deny the reality of Christ's death, and thus deny the scriptures?

30. If the real and very Christ himself, and in his proper person, died, was it a man, a super-angelic being, or God himself, that died, was laid in the sepulchre, and on the third day was restored to life?

31. Did the Jews in reality crucify God Almighty? Was the Creator and upholder of all things put to death by his own creatures; and did the God of the universe actually expire?

32. If the God of nature had ceased to live, who then could have lived? Would not all nature in that instant have been blotted out of existence and have become a blank?

* The Greek word *Christos*, or the *Christ*, means the *Anointed*.

ECCLESIASTICAL.

The following questions and answers in relation to the settlement of a minister, and to the conduct of a church under particular circumstances, are from the Panoplist of April, 1808. They are inserted at the request of a much respected correspondent.

Questions relative to Church Government proposed and answered.

QUESTION I.

If a council called by a church for the purpose of ordaining a man to be her pastor, find him to be, in their opinion, heretical, and therefore refuse to ordain him, do they, by such refusal, leave him under an ecclesiastical censure?

ANSWER.

Every ordaining council must judge for themselves, whether it be their duty to ordain such pastor elect, or to forbear. If they find him essentially erroneous, they ought to forbear. But in this case they leave him in the same state, in which they found him, except so far as their result naturally excites suspicions in the minds of others. If they are called merely to ordain, they cannot censure him. For no man is to be tried and condemned as a heretic, unless there be a complaint exhibited, expressly stating the heresies which he avows; and unless he be previously served with a copy of said complaint, that he may have reasonable time to prepare for his defence; and unless the council to try him be explicitly called for the purpose; and he have a voice in their nomination.

If he is not laid under censure by the refusal of ordination, then the church may continue their call, and may convene another council; and this second council will have the same right that the former had, to judge for themselves, whether it be their duty to ordain or forbear. If they ordain him, he is to be considered and treated, in all respects, as a minister in good standing, until a judiciary council vested with authority to try him on the complaint, shall convict and condemn him. As the first council, by refusing to ordain the candidate, have left him under *suspicion*, but not under *censure*, it is improper that he should remain, therefore a second council ought to be called, before whom his opponents may bring their complaint if they please; and in such expectation he is entitled to a voice in the nomination of this council. The members, at least some of this council, ought to be called from the vicinity in which he has been previously conversant, as a theological student or preaching candidate, because to them his manners, abilities, and sentiments may be best known. If in civil society a man accused of any crime has a right to be tried by good and lawful men of the *vicinage*, because, as civilians tell us, to *them* his past manner of life is better known than to strangers; for the same reason a candidate for the ministry, when called to a trial, has a right to the like privilege: And *his* vicinage may not be in the place, where he is invited to settle, but in the place where he has formerly lived and been educated. This may be at a distance from the place of his proposed settlement. Hence ordaining and judiciary councils are usually called, in part, from a distance.

QUESTION II.

May not a minor part of the council, if they are satisfied with the candidate, proceed to ordain him, although the major part refuse to act in the solemnity?

ANSWER.

As the whole council is called by the church to transact this business, and to approve and sanction the proposed relation between them and their pastor elect, the minor part cannot act in opposition to the major part, without a new call from the church. When the council have declared their result, their existence, as a council, ceases. The church may then request certain members of the late council, or others, to ordain their pastor. These, thus authorized, may form themselves into a new council, and proceed to ordain, or not, as wisdom and duty shall direct.

QUESTION III.

If a number of the brethren of the church, thinking the pastor heretical, are dissatisfied with his ordination, ought they to withdraw from his ministry and from the communion of the church, and attend on ordinances elsewhere?

ANSWER.

They are not to withdraw *immediately*, but to remain in their connexion a reasonable time, until measures can be taken to investigate and rectify what they suppose to be amiss. They are not to seek merely *their own* profit, but the profit of *many*. If the man ordained is unfit to be their minister, he is no less unfit to be a minister elsewhere. If they think his ministry will be dangerous to them, they must think it will be more dangerous to their less discerning brethren; and therefore they are bound to take regular and orderly measures for his correction or deposition.

All the seven churches in Asia, except Philadelphia, were, in John's time, reprehensible for many corruptions both in manners and doctrines. Several of them had embraced the doctrines of Balaam, of the Nicolaitans, and of Jezebel. And these doctrines were countenanced or not opposed by the pastors. To them, therefore, Christ's reproofs are primarily and immediately directed. But the purer members of these churches are not commanded to leave their ministers, or their brethren, and join the church in Philadelphia; or to form themselves into separate churches in the places where they were; but, on the contrary, to preserve their own purity in their present connexion, and by their example and influence to reform those, who were corrupt. Christ had but a few names in Sardis, which had not defiled their garments. These were not to retire, but to continue in their place, and strengthen the things, which remained.

QUESTION IV.

What steps ought the dissatisfied brethren to take in the case now supposed?

ANSWER.

When the church has determined to convene a second council for ordination, the opponents may state to the church in the form of a complaint all their objections and allegations against the pastor elect, and serve him with a copy of it, and may endeavour to sustain it in the presence of the council when convened. This is ordinarily the most proper and regular course. If, however, they think they have not been allowed a just council, and, consequently, cannot place sufficient confidence in them, they will probably decline to defer an ultimate decision of the matters in question to the judgment of such council. But still there is an after remedy.

If the pastor be ordained, the opponents, as has been shewn, are not hastily to withdraw, but to attend on his ministry, and commune with their brethren; for to withdraw, is to renounce and censure the minister and church without a previous trial; it is to adopt the disorganizing principles of separatists, and other enemies of ecclesiastical order.† But if they are still dissatisfied with the doctrines preached, or with the omission of doctrines which ought to be preached by their minister, they are bound in common prudence, and by the plain direction of Christ, to confer with him in private. If they obtain no satisfaction, they are to request him and the church to join with them in calling a council to try him on a complaint, which, or a copy of which, is now to be before him and the church; and this complaint must contain all matters of grievance and dissatisfaction that the controversy may be terminated.

The proposal for a mutual council should be made with a candid and pacific spirit, and without any such restrictions and limitations, as would tend to clog and defeat it. The apostle's direction in matters of discipline, particularly in the trial of an elder is, that nothing be done with *prejudice* or *partiality*. Each party ought to have a voice in the nomination, and neither should insist on a nomination, which can be justly exceptionable to the other; for peace and truth should be the governing object with both. The apostle's caution, to do nothing by prejudice or partiality, plainly shows, that no man ought to be made a member of this council, who is under any known bias, or in any manner whatever, has given his judgment in the case now to be tried.

In our civil courts no man can be a juror in a criminal prosecution, who is known to have declared his opinion against the person acused. In the capital trials, the person to be tried may challenge peremptorily almost two whole juries, and remove as many more jurors as, in the judgment of the court, are objectionable characters; and after all there can be no conviction without unanimity in the jury. Surely then in a christian court no man should sit as a judge, who has given an opinion in a council, elsewhere, against the person to be tried. This would be a palpable contradiction to the apostolic rule, that nothing be done by *prejudice*, (previous judgment) or by *partiality*, (inclination to a person, or to either party.)*

When the mutual council is opened, the accuser will exhibit his complaint; the accused will make his plea; and the council will judge. The accused, under the direction of truth and conscience, has his option of three pleas. 1. He may plead that he has never avowed the heresies alleged. Then the accuser will produce his evidence, and the council will judge of its competence. Or, 2. He may concede the facts or avow the doctrines stated, and endeavour to justify them. It will then be incumbent on the complainant to prove that they are criminal heresies, and condemned as such in scripture; and the council will judge, whether they are such or not. Or, he may confess, that he did once entertain and avow the doctrines alleged as erroneous; but plead that he has since renounced them, and embraced the opposite sentiments. The council will then judge, whether this retraction be sufficient to satisfy themselves and others. And their favourable judgment will depend on the hopeful appearance of sincerity in the retraction. If he appears, on the whole, to be sound in faith, they will acquit him. If he appears obstinately heretical, they will admonish him; and if, after a second admonition given at a proper distance of time to observe the effect of the first, he still remains obstinate, they will reject him. In such a case it may be expedient for the council to adjourn, either in a body, or by deputation, in order to see their sentence of a second admonition, &c. carried into effect.

QUESTION V.

If the pastor reject the proposal of the dissatisfied brethren for a mutual council, what course can the latter take for redress?

* Prokrima—Prosopolepsia.

† Who that has seen with what zeal and perseverance the Orthodox clergy have nourished a spirit of disaffection and division at Taunton, Bridgewater, and many other places, within two years past, could believe (if it were not impossible to deny) that only so long ago as 1808 they publicly denounced such conduct as flowing from the "disorganizing principles of separatists, and other enemies of ecclesiastical order?" We should like to know by what magic influence it is that conduct which in 1808 was immoral and disorganizing, has in 1821 become quite moral, orthodox and christian. ED. REG.

ANSWER.

According to the platform and the usage of churches, they will call a council *ex parte*, for advice; for any person or number of persons have a natural right to ask advice when they need it. In the choice of this council, prudence and charity, as well as the apostolic direction before mentioned, will lead them to seek advice from those who have not interested themselves, or taken a decisive part in their controversy. The advice of such persons will usually be deemed the most judicious and impartial, and will always have the best effect. This council, being convened, will request a conference with the pastor, and such others as he shall choose to bring with him; or (if there be a church meeting existing) with such as the church shall depute. If this request be rejected, the council will obtain the best information they can, concerning the state of the church, and the grounds of uneasiness in the dissatisfied. If they find the uneasiness groundless, they will say so, and advise the dissatisfied to remain in quiet communion with the church. If they find just ground of uneasiness, they will advise to a mutual council. This advice, with the reasons of it, will be given in writing to both parties. This is all that a council, called *ex parte*, have in the first instance a right to do. They may do nothing judicially which shall affect the absent party, because nothing is by agreement submitted to them.

QUESTION VI.

If the pastor and church *still* refuse to join with their dissatisfied brethren in a mutual council, what can further be done?

ANSWER.

If this refusal be known before the *ex parte* council is dissolved, (for it is not to keep the business in its own hands by adjournment) then according to the platform, another council is to be nominated under the inspection and superintendency of the present council, who will act in behalf of the absent party, and prevent any improper choice.

If the mind of the absent party be unknown, then such a council as is above described, will be chosen provisionally, to be superseded, if a mutual council be afterward agreed on; otherwise to be convened. This council, if convened, is to have all the power of a mutual council so far as respects the dissatisfied. They will, when convened, first seek a conference with the absent party, who will be allowed to make this a mutual council as it now is, or by adding a proper number of churches, or to join with their brethren in calling a council *de novo*, and the present council will adjourn, or dissolve, as the case requires. But if the pastor and church will accept no overtures for an accommodation, then the council will proceed; and will judge that the aggrieved have taken all reasonable measures to obtain peace and re-union with their brethren; have exercised due patience and forbearance; have exhibited becoming charity and condescension, and therefore ought to be considered as Christians in good standing, and ought to be admitted to the fellowship of other churches. Or, if there be a competent number, and it be their desire, they may be incorporated into a distinct church, and recommended as a regular church of Christ.

This council has no power to dissolve the relation between the pastor and the people who adhere to him, or to receive and judge upon any complaint against him for heresy or immorality; for no such power is committed to them, nor does the pastor appear before them, or acknowledge their jurisdiction over him. But the council have a right to judge on what they see and know as a council; viz. that the pastor and church have rejected all measures of accommodation with their brethren, and have refused the assistance of sister churches, in a case where such assistance appeared strongly urgent and absolutely necessary; that, consequently, they have renounced the communion of other churches, and put themselves in a state of non-communion, and that they ought to be considered and treated, as being in that state, in which they have voluntarily placed themselves, and pertinaciously continued.

This result of council ought to be respected by all other churches. Thus will it have all the effect, that a sentence of excommunication could have, if pronounced by a mutual council.

CHRISTIAN REGISTER.

BOSTON, FRIDAY, OCTOBER 4, 1822.

Strictures on Extracts from Dr. Miller's Letters.

Many of our readers are probably wearied by the weekly repetition of this subject. On our part we acknowledge the duty we have undertaken of remarking on the extracts from Dr. Miller, is by no means a pleasant one, and nothing could have induced us to persevere in the undertaking but the hope that by bringing fully to view the fallacy, injustice, and calumny which those extracts contain, we might in some degree remove the prejudices they excite, and counteract the bad influence they are so well adapted to produce on the public mind. Two or three numbers more will complete our undertaking.

The next extract is headed with the very imposing title, "*Unitarianism hostile to Vital and Experimental Piety*," (see Recorder, June 29.) This title, as well as the whole extract is more adapted to alarm the fears of hasty readers than to convince the understandings of the discriminating. The first part of the extract consists of a long account of those *feelings* and *exercises* which Dr. M. says the orthodox consider as essential to piety, or true religion, and as constituting the essence of the christian character. This is followed by the inquiry, "Is Unitarianism friendly to these exercises, as a system of experimental piety? Is it *conistent* with them? Is it not directly *hostile* to them?" These questions are proposed in a manner intended to make a strong impression to the disadvantage of Unitarianism. It is implied that Unitarianism is adverse not merely to what the orthodox think essential to experimental piety, but to the very name and essence of seriousness and piety. Now it is worthy of notice that Dr. Miller represents the evidences of piety to consist in *feelings* and *mental exercises*. But these are what no person but the subject of them can know whether he possesses:—with what consistency, then, can Dr. Miller intimate that Unitarians are destitute of such feelings and exercises? But it is replied that Unitarians "ridicule these exercises as fanatical and delusive." What exercises, we inquire, do Unitarians *ridicule as fanatical and delusive?* Does Dr. Miller presume to intimate that they ridicule the exercises of repentance toward God and faith in our Lord Jesus Christ, or any of those dispositions and affections which constitute genuine piety of heart? If he does, he is guilty, (whether he does it ignorantly or wilfully) of an act of injustice and of unchristian judging which no excuse can palliate, and which it seems to us must afford him sufficient ground of serious and humble self-examination, whether he has not too hastily assumed the prerogative of his Master, and, in doing it, most blamably sported with the feelings and character of his christian brethren. It certainly cannot be considered a light offence against the decencies of christian deportment for one professor to arraign, judge and condemn another as destitute of piety because he may dissent from him in some unessential particulars of his creed, or because he may have the modesty (the best evidence of the sincerity and genuineness of his piety) to say but little of his religious fervours. After all, Dr. Miller's show of concern lest it should be thought that Unitarianism is consistent with piety, his great ground of complaint against Unitarians is only that they do not rely on any thing as evidence of piety so equivocal and deceptive as *feelings* or *words*, but consider the rule left by our Saviour; "by their fruits shall ye know them;" as the best and only certain rule for judging of character. Who does not know that a man may be forward and showy in religious conversation, and yet be practically destitute of piety?

If any of these exercises which the orthodox look upon as the evidence of experimental piety have at at any time been received with less respect by Unitarians, it is not because they object to whatever there may be of sincerity and true christian feeling in these exercises, or that they have not a true and deep concern for the prevalence of experimental piety; but because they are unwilling to encourage men to rely on that which (as the orthodox know very well) is easily counterfeited, and is every day made a cloak of the most iniquitous and abominable practices.

Leonardo da Vinci's Last Supper.

Mr. Reed—So much has been written and such diligent inquiries have been made, respecting the history and merits of Leonardo da Vinci's Picture of the Last Supper, especially by Amoretti in his fine Life of Leonardo, and by Bossi in his work on the Picture itself, that it will not be difficult to answer the question of your correspondent respecting its character.

Leonardo passed the happiest part of his life in Milan, from 1482 to 1499—under the protection and patronage of the reigning Duke, Ludovico Maria Sforza. At the Duke's command, this Picture was begun for the Refectory of the Dominican Convent delle Grazie, as soon as 1483. All the accounts of its early History show, that much time was consumed in its composition, and that the artist satisfied himself slowly and with great difficulty, with the materials for his purpose;—and, from a slight note of work done by an architect in the same convent, we know Leonardo had not finished his undertaking in 1497. It is probable, therefore, that he was employed on it nearly every year of the period he lived in Milan.—But his great zeal and extraordinary exertions were not entirely successful. Instead of painting in *tempera*, as was the custom in those times, he used a new method, invented, I believe, by himself; and executed the whole of the work in distilled oils. On this account, the colours did not prove permanent. Fifty years only after it was completed, it was already seriously injured. In 1642, the details could be with difficulty made out. In 1652, the monks themselves injured it not a little, by enlarging a door below, so much as to take off the legs of several of the figures, and much impair its general effect. In 1726, it had fallen into such a desperate state, that it was given up to a poor painter by the name of Bellotti, who pretended he had a secret method of drawing out the colours again, which, he said, were only sunk into the wall;—but, in fact, he retouched it nearly all over. The same process, or a similar one, was repeated in 1770. From this time, it can hardly be considered, except in its mere outlines, as the work of Leonardo. Lauzi says, that after this restoration, nothing remained from his pencil, save three heads. But this was not its lowest degradation. When Buonaparte made his Italian campaign, in 1796, the refectory of the convent was literally turned into a stable; and the picture, which covers the entire wall, at one end of the room, was wantonly injured and defaced by shots fired at it by the cavalry. In this state, or very slightly retouched by order of Eugene Beauharnais, it has remained ever since. The room has been shut up, to prevent the injury that would be wrought by the external air—it still smells like a stable, or rather it did in 1817—and the whole picture is pale, dim, and broken—blistered by the offensive fumes, with which the room was so long filled, and nearly obliterated by the damps, that have run down over its surface, till it is discoloured, in many places, from top to bottom.

This admirable effort of talent, however, was preserved by better means, than those used by the genius of its author. At least twenty six ancient copies of it, many of them of great merit, are still preserved. From these, rather than from the original, our engravings have been successfully made; and Morghen, who availed himself of all the means he could command, when preparing the extraordinary Engraving that has finally consigned both the original and its copies to a surer immortality than Leonardo has given to his own work, found the beautiful paintings made from it and preserved at Pavia and Milan the most useful to him.—There are few engravings in the world so perfectly and exquisitely finished as this is.

The moment of time, chosen by the artist, it will be recollected, is that in which the Saviour declared "one of you shall betray me."—Bearing this in mind, and looking on the engraving, the figure on the extreme right is that of *Bartholomew*, rising from his seat and eagerly stretching forward to hear again from the Saviour himself the words that have filled them all with such horror. Next to him sits *James* the less, supposed, from an allusion in St. Paul, to have been a cousin of Christ, to whom he is therefore here represented as bearing a strong resemblance. He is reaching over to Peter, desiring him to ask John, who sits next to the Saviour,—who is the traitor? After James, *Andrew* is placed, with a countenance, expressing astonishment, and all but doubt, that such treason should exist. Notwithstanding his great mildness, the family likeness between himself and his brother Peter is fully marked. *Peter* follows next. He has crowded behind Judas towards John to make the inquiry suggested by James. The movement given him distinguishes the impetuosity of his character. Every line in his figure and countenance is full of his boldness and decision. We instantly recognize the man, who, a few hours afterwards, cut off the ear of the High Priest's servant. Peter's movement and his own embarrassment have pressed *Judas* forward upon the table, so that Leonardo has preserved the exact force of Luke's account of Christ's subsequent words—"The hand of him that betrayeth me is with me *on the table*." It has been often said that in the person of Judas, the painter has preserved the likeness of the Prior of the convent, who continually annoyed him with solicitations to finish the picture. This is not very likely to be true. It is more probable, that, according to another account, Leonardo, who went daily for a long time to the most infamous part of the city to find materials, bad enough for a head of Judas, *threatened* the prior to take *his* countenance, if he troubled him again with his harassing solicitations; but that he afterwards met accidentally in the street with a subject that suited his purpose and seized the likeness on the spot. The dark and savage expression given to the countenance of Judas, thrown more into the shade than any other in the piece, cannot be mistaken; nor should the little circumstance of his having through his embarrassment, upset the salt, be overlooked, since, in Leonardo's time, this was regarded as a very serious omen of evil. To make the effect still stronger by contrast, the head of *John* follows next, completing the group of three, including Peter. In his countenance, we have only unmingled grief. He does not seem to have power left even to fulfil Peter's request, though he leans towards him with the gentlest attention, while Peter's decided finger rests on his bosom pointing him to the Saviour for an answer to the question he had asked.—The principal figure has thus a wider and more free space left. There is no need of describing it. Its elevated purity and unmoved dignity, which is hardly changed by the touch of pity passing over it, forms an admirable contrast with the heart-rending passions, exhibited in the other countenances.—The story that Leonardo left it unfinished in despair, is not now credited. It has been doubted who the next *sitting* figure is. Morghen thought it was Thomas; and even imagined he found in the original the remains of an inscription to that effect on the hem of the garment, which he has ventured to restore and complete in his engraving. But this is now denied; and as the hair is that of a Nazarene, which Thomas was not, it is supposed to be *James the Greater*, who, being with John & Thomas, the chosen friends of Jesus, and with him during his transfiguration, and in the garden, is rightly placed here, with them, next his person. *Thomas*, therefore, is the one pressing forward to Jesus, behind James, and holding up his finger in a threatening attitude. And this, too, is suitable to his character, since he was, after Peter, the boldest and most decided of the disciples; and the most prompt and sudden in his movements. Next to him is *Philip*, a Nazarite again, opening his bosom in testimony of his innocence; and at the end of the Table, *Matthew* eagerly pointing back to the Saviour, is repeating to *Thaddeus*, who casts an eye of suspicion towards Judas, and to *Simon* who seems full of incredulous astonishment, the words of Jesus, which, from their remoteness, they had not heard.

In 1809, Raffaelli, the best of the workers in Mosaic now alive, began, at the order of Buonaparte, to make a copy of Leonardo's Last Supper from a painting by Bossi, assisted by the original and its fine copies in the Ambrosian Library at Milan, made by Bianchi in 1612—1616. It was, I believe, finished in 1818, and of the size of the original, 30 ft. by 15, and sold to the Emperor of Austria for about $32,000;—so that this wonderful effort of human genius is now preserved in materials all but indestructible which, though they may not be able to give either the freedom, the freshness or the peculiar spirit and grace of the original painting in its best estate will yet be able to transmit its prominent features to a remote posterity, that would otherwise have known them only by description or tradition.

E.

THE REFLECTOR.—No. IV.

Illiberality of Liberal Christians.

It is a charge frequently made by opposers that we are deficient in generous giving; that although we boast of liberal sentiments, our benefactions are stinty and illiberal. We often accuse ourselves of this sordidness, and contrast our scanty charity with the open and free bestowments of orthodox christians. Does this paradoxical fact exist? Are illiberal sentiments conjoined with liberal alms-giving, and *vice versa?*

Some Christians obey not the scripture rule, "let not your left hand know what your right hand doeth." They think it inspires laudable emulation to 'sound the trumpet' to proclaim their charities. Even the most trivial donations are officiously published to the world in print. A sect may therefore obtain a credit for extensive charities undeservedly. But a still more powerful incitement is found in the fear of not giving, assiduously encouraged by artful men. Salvation is hinged upon giving to favorite objects. The timid are made fearful of losing heaven, if they neglect pouring into the treasury, as they are made to believe, of the Lord. Contributions to innumerable charities, allotments of many portions of prudence, and even subscriptions to the vehicles of their obtrusive claims, are insisted on as evidences of piety, and election to eternal bliss.

These extortions from credulous multitudes, for all descriptions of objects, of real or doubtful utility, by those who obtain a mastery over the faith of the multitude, and the blazoning of these gifts in publications, have no doubt given a false glare to the benefactions of the orthodox, and magnified the amount of them.—Besides, sums drawn from the credulous and fearful are not to be considered as matter of exultation, or as christian offerings.

Notwithstanding all this the sums given by other sects of Christians are very large, and honourable to them Much is given, freely given, and from excellent motives. Our admiration is excited by such an example, although we cannot always approve the objects of the generosity. Of their abundance many give largely, and many of their penury give all they have. Let their works praise them.

The question now arises, what *do* Unitarians in the article of liberal donations to moral and religious purposes? It is not their practice to proclaim and print their charities, their allotments, their subscriptions. The sums given are not all named to the public. Owing to this partly arises the injustice done them by opponents and by themselves. Much, very much, is given noiselessly, in the sight of God, but not of the world. In reference also to public objects, munificent donations have been bestowed by them. Still it is thought, and I partly believe it, that private Christians among us, who feel the obligation of giving, and experience what zeal exists in the sect, do not emulate, so much as they should, the large bounties of those on the adverse side. The draughts on their resources are not so frequent or so large, or so cheerfully made. I speak not of individuals, but of the mass. If the fact is thus, we are culpable in a high degree. Not that we are to give to every applicant, indiscriminately, or to the neglect of ourselves or our families. But, as Christians, we are to consider ourselves God's stewards, and use the treasures he commits to us in promoting objects which he approves. Giving cheerfully and largely is being generous, not with our own, but God's wealth. Let this mind be in us, and we shall seek and pray for opportunities of giving to good objects, be grateful to those who seek out and recommend such, and be far happier in distributing the goods of our heavenly Father than we can be in hoarding up, or wasting upon self indulgence, what is the property of another—even God. A. T. S. L.

To the Editor of the Christian Register.

Sir—In your last paper, under the title of the "Reflector," I noticed some remarks on "Mourning for deceased Relatives." I confess to you, Sir, that I was infinitely more "shocked" at the manner in which the subject was treated, than at the idea, though grevious enough, of laying the habiliments of mourning aside. Your correspondent thinks vigorously, and expresses himself clearly; but it appears to me that he affects a smartness and personality, at war with the spirit which should characterise essays of this description. The subject itself is a serious one. It has to do with some of our finest affections, feelings, and sympathies. If it does not awaken the sensibilities of the soul with the power that belongs to the violation of the grave, it is intimately connected with it, and it ought to be treated with a delicacy, feeling and tenderness, that so solemn a subject evidently demands. I am not squeamish or superstitious; but I believe that a nice sense of thought and feeling, in reference to the dead, and the living, in connexion with the dead, has much to do with our moral characters, and religious affections; and the hand that would rudely brush it away, should be checked by a religious and moral community. The spirit of Refinement is making rapid inroads amongst us. Formerly it was a custom, (and I reverenced the custom) to attend the funerals of our neighbours and our friends, as well as our nearest connexions. The well-disposed, the reflecting, and the religious, went to the house of mourning to receive the salutary impression which was conveyed to them from the livid corse, the pious prayer, and the silent

tomb. Even those who went to abuse the ceremony, often remained to pray, to reflect, to reform. But because abuses crept in, (and what is not liable to abuse?) the custom has fallen into disuse; private obsequies are recommended; the dead are hurried to the grave; their existence is driven from the mind as soon as possible; and more, even the poor remnant of an "inky dress," is to be laid aside, apparently lest the remembrance of the dead should come between us and our pleasures; lest the heart should be pained one poor month; lest our own mortality should teach us to be good.

The arguments of your correspondent in favour of this innovation, are not from any thing in the custom itself, but from abuses which have grown out of the custom: "It has *become*," he says, "a vain parade"—"it diverts attention from the cause of grief, especially in the young," and "it is a burthensome expense." Now, sir, if he had animadverted severely on the impropriety of making it a *vain parade;* if he had recommended to parents to teach their children not to let dress *divert their attention* from *any* serious subject; if he had enforced upon the poor the necessity of economy, even at the sacrifice of customary forms; his pen would have been employed in a meritorious cause, and he would have received the thanks of your numerous readers. But let us test for a moment the truth of his positions. *Has* "mourning become a vain parade?" Is it true that *black clothes* are the only evidence of grief in cases of bereavement? Are they assumed only for the purpose of display? On the contrary, it may be asserted with confidence, that in seventy-five cases out of an hundred, the badges of grief are but evidence of "that within, which passeth show." The experience of every parent, husband, wife and child, will throw back the imputation with bitter tears and frenzied anguish; their wounded feelings, and heart-felt wo, will contradict the idea, that their "customary suits of solemn black," are nothing but a *vain parade.* Exceptions may occur; the instance to which he alludes may be an exception, though unfortunately chosen; but does an occasional abuse of a good thing destroy its value? *Does* "it divert attention from the cause of grief, especially in the young?" He asserts indeed that when *he* was "quite a small boy, he was rejoiced at the death of a venerable uncle, *whom he hardly knew*, because he was to have a new suit of clothes." This instance proves nothing. He was *quite a small boy.* Now "quite a small boy" seldom feels a bereavement, and is always "pleased with a rattle, tickled with a straw." Besides, in this case, "he hardly knew the venerable uncle," and it is not wonderful, *if* true, that he was "rejoiced" at the circumstance which brought him "a new suit of clothes." I would willingly pass over his ungallant observation in reference to the "wiseacres of the tenderer sex." It is *not* those who are immediately afflicted, however, "who adjust the various degrees of mourning by the infallible scale of fashion." They are professional females or friends who take upon them this duty; and it gives employment and support to many who might otherwise be a burthen to their friends or the community.

Lastly, he maintains that "mourning apparel is a burthensome expense." To whom? To the rich? certainly not. With them it is an expense which encourages trade, diffuses wealth, and benefits society. With the middling classes? certainly not; if the same economy is used in this case, which usually characterise their purchases in every other. They must have clothes to wear at all events, and black is as durable, and not more expensive than any other. The poor expend but little, for they have but little to expend; their credit does not extend to articles of this kind. The sympathies of their neighbours usually supply them with all that is necessary. If, in some cases, the latter classes are extravagant, and involve themselves in irremediable debts, it is a fair subject of animadversion; but is no argument against the custom itself.

It is not necessary for me to go into an argument to show the propriety of a custom, which has received the sanction of divine authority, has been practised in all countries, and which recommends itself to the understanding and feelings of human nature. It is to be doubted whether your correspondent himself, upon the loss of a near and dear relative, would not change his views, and prefer some other badge of mourning, than simply "a ribbon or a piece of crape." Y. P.

RELIGIOUS INTELLIGENCE.

New Synagogue.—On the 15th ult. a new Jewish Synagogue was dedicated in Richmond, Va. The ceremonies of dedication were performed by Messrs Seixas and Judah, the Priests of the Temple—A very excellent discourse, of a liberal and catholic spirit, was afterward delivered by Mr. Mordecai.

It is reported that the settlement at Sierra Leone is beginning to extend a salutary influence on the barbarous inhabitants of the adjoining African coast. More of probity and good faith is observed by the traders than formerly, and thus a favorable impression is made on their minds towards the whites, which induces them to listen to a proposed plan of improvement.

It is stated in the London Missionary Register that the eight Madagascar youths who were lately sent to England for an education are making very encouraging progress in their studies, and give promise of fully accomplishing the commendable purposes of their visit.

A Mrs. Beach, wife of Mr. Elnathan Beach, of Hamilton, N. Y. put an end to her existence on Monday the 2d inst. by hanging herself in the barn.—It appears that Mr. and Mrs. Beach had formerly been members of the Presbyterian church, prior to their removal to Hamilton.—For some reasons they had not seen fit to unite themselves with the church in that place.—Sometime last spring they were visited by the Presbyterian clergyman, who, in a very severe manner, reprehended Mrs. B. for not uniting with the church, and held up his doctrine of election—eternal misery, &c. in such a manner as to alarm her very much. This alarm was kept up by a very pious family, living near, until Mrs. B. became disturbed in mind with the dreadful apprehension of eternal damnation.—She at length concluded that she was given up to reprobate mind, and given over to the devil.—She knew the devil would have her soul, &c. In this state of mental derangement, she took advantage of the absence of her husband, who had gone a short distance from the house, fled to the barn, and with a silk handkerchief tied to the ladder on the side of the hay mow, she destroyed herself—furnishing another evidence of the horrid effects of Calvinism.—*Inq.*

METHODISM.—The Methodist Missionary Society at York, Eng. which has been but 8 years established, has in the four quarters of the globe, 150 missionaries, besides school-masters—30,000 members, 200,000 hearers, and 10,000 Heathen children under tuition. Contributions last year, £26,581—equal to $117,000; less, however, than three-fourths of the amount actually expended during the same period.

BIBLE SOCIETY REPORT.

By the Eleventh Report of the Bible Society of Salem and vicinity, it appears that during the past year 546 Bibles and Testaments have been distributed by the Society. The receipts of the Treasury during the year, have been $336,52, and the expenditures in the same time $290,73, leaving a balance on hand of $75,79.

At the Annual Meeting of the Worcester county Auxiliary Bible Society, the Hon. Joseph Allen, the respected president of the Society, having declined a re-election, on account of his age and infirmities, Rev. Dr. Bancroft was chosen President to fill his place. The other officers elected were as follows: Hon. Jas. Kendall, Vice President—Rev. Joseph Allen, Secretary—William Jennison, Esq. Treasurer—Directors, Rev. Dr. Thayer, Bezaleel Taft, Jr. Esq. Rev. Micah Stone, Hon. Levi Lincoln, Rev. Edward Whipple, Isaac Goodwin, Esq. and Joseph G. Kendall, Esq.

The next Annual Meeting is appointed to be holden at Barre.

This Society has lately been received as auxiliary to the National Bible Society, on condition that it retain $1000 as a permanent fund, and forward the interest annually to the National Society.

Since December last 189 Bibles and Testaments have been distributed, and there remain on hand for distribution 114 Bibles and 74 Testaments.

The annual payment of one dollar constitutes an individual a member of this society. The payment of ten dollars constitutes an individual a member for life.

GENERAL INTELLIGENCE.

CATTLE SHOW.

The Worcester County Agricultural Society held their fourth Anniversary Cattle Show, Ploughing Match, and Exhibition of Manufactures on Wednesday, the 25th ult. The number of competitors for the prizes of ploughing, were ten. Five of them were from the town of Sutton. The premiums were all assigned to Sutton ploughs.

A long *team* of strong and beautiful working oxen was exhibited, belonging to the town of Worcester, and consisting of one hundred and fifty yokes; and another team from Sutton, consisting of fifty yokes. The number of neat cattle exhibited, exclusive of the teams, was one hundred and fifty-three. The committee on neat stock expressed their admiration of the excellence of most of the stock exhibited. Though the concourse was great, yet it was particularly remarked that they demeaned themselves with singular propriety and decorum.

At the fall term of the Supreme Judicial Court for the county of Providence, R. I. three persons were sentenced to pay fines of $1000 each, and to be imprisoned two years. One of these was the celebrated Malbone Briggs, for counterfeiting, and the other two were for assault with the intent to murder.

Last week, on the complaint of the Police Officer, one of our butchers was convicted before the Police Court, of offering for sale, at the Boylston Market, raised and stuffed meat, contrary to a city ordinance passed on the 22d of July last, and fined five dollars and costs. This being the first conviction under the law, the court sentenced the offender in the smallest penalty, but intimated a determination to increase the fine on future convictions. *Gaz.*

Hail Storm.—The town of *Hackinsack*, N. J. was lately visited by a dreadful hail storm. The hail stones were as large as the black walnut. More than 10,000 panes of glass were bro ken by it.

There is much discussion in the English opposition papers relative to the income of the Clergy. A writer in the Morning Chronicle, mentioning that the present Rector of St. Andrews, Holborn, derives from that office, £2000 a year, besides holding another living under the church, and is yet bringing actions to enforce the payment of 2s 9d the pound, in a certain part of his district, under an act of Henry VIII. which no former Rector ever attempted, holds the following bold language: *Daily Adv.*

"I am no enemy to the clergy as men: I would not touch a hair of their heads; but let them beware! A spirit is stirring, which will soon, very soon, resolve society into its elements, and make utility the basis of estimation. Big wigs and silk aprons are becoming the laughing stock of children, and old women begin to suspect that ceremonies have less meaning than they had when they were young. Imposition has had its day, a long dark day, but where the physical power is, intellectual force is gathering, and wo to those who oppose empty pretensions to this gigantic power."

Unfortunate Accident.—We are informed that at a military review held in Amherst on Wednesday, a respectable young physician was shot through the body by a ball from a rifle, that was carelessly discharged near him, and died instantly.

Review.—The Boston Brigade was inspected and reviewed on the common yesterday, in the manner before mentioned. The day was favourable, and we heard of no accident occurring to mar the success of the operation. The troops, particularly the infantry ward companies, it was remarked, never looked better. *Daily Adv.*

KNEADING MACHINE.

I have seen here a kneading machine, so simple and effectual as to make it deserving notice. A deal box, two feet long, one foot high, and one wide, turning on its long axle (it does not run through the box, but is screwed on each end,) by means of a crank on the end, which a child may turn; one side opens on hinges, the inside is divided by means of one or two moveable partitions for different sorts of bread at one time. The lump of dough is thrown in, and the crank turned in the manner of a coffee roaster. No hooks or bars or any thing inside. A hissing noise, occasioned by the carbonic gas escaping, indicates the working of the dough; and in about half an hour (less in warm weather) it is fit for the oven. The fault, if any, is that the bread is too much raised; I need not say that this is a much cleaner process of breadmaking than the common one. This machine, neatly executed, with its stand, iron fastenings, &c. costs, at Lausanne, forty shillings sterling: one might be made any where, and, however coarsely, it would answer the same purpose. *Eng.pa.*

MARSHFIELD, SEPT. 26.—There is now growing in this town, an apple tree, which was set out by *Peregrine White*, the first person of English descent born in New-England. The trunk of the tree is much decayed; but it yet bears fruit. It produced, this year, a little more than a peck of apples.

Mr. White was lieutenant of a military company in this town. He died in 1704, aged 84 years.

Graduates at the late commencements in the Colleges of of New-York, Connecticut, Vermont, New-Hampshire, Massachusetts, Rhode-Island, and Me.

Columbia College, city of New-York,	22
Union College, Schenectady, N. Y.	77
Hamilton College, Paris, N. Y.	15
Yale College, New- Haven, Ct.	77
Vermont University, Burlington,	3
Middlebury College, Vt.	26
Dartmouth College, New- Hampshire,	41
Harvard University, Cambridge, Ms.	59
William's College, Williamstown, Ms.	13
Brown University, Providence, R. I.	31
Bowdoin College, Brunswick, Me.	24
Waterville College, Me.	2
Total number of graduates in 1822,	303

On Friday the 13th inst. an elegant standard was presented by the young ladies of the town of Sterling to the Lt. Infantry company of that town, commanded by Capt. Phineas B. Dana.

A Comet.—Another Comet has made its appearance, which was observed some months since in Europe, and has lately become visible in this country. The Charleston Courier informs us, that it is in the southern quarter of the heavens, and is passing from West to East with great rapidity.

NEW WORKS.

The first number of the *Museum* is just published by E. Littell of Philadelphia. It is edited by Robert Walsh, Esq. and contains a great variety of miscellaneous matter selected from foreign publications.

A new paper has lately been established at St. Augustine, East Florida, called the *East Florida Herald.*

PRONOUNCING TESTAMENT.

An edition of the New Testament has just been issued from the press by Messrs. Lincoln & Edmands of this city, called the *Pronouncing Testament.* In this edition the proper names are divided into sylables, accented, and marked as they ought to be pronounced, agreeably to the rules of Walker's Key to the clasical pronunciation of Greek, Latin, and Scripture proper names. We think this will prove a valuable help in attaining a correct manner of reading the scriptures. It may, with great advantage, be introduced into all schools where the reading of the Testament constitutes a part of the established exercises.

FOREIGN.

By the ship, Amity which arrived at New-York from Liverpool, on the 24th, London papers to Aug. 14 were received. They furnish intelligence of the death of the Marquis of Londonderry (late Lord Castlereagh.) He put an end to his existence in a fit of insanity, at his seat in North Cray, county of Kent, on the 12th of Aug. He separated the carotid artery with a small knife, and died instantly. He had been unwell for a number of days, and had manifested such signs of an irregular state of mind as had induced his friends to remove, as they thought, every instrument by which he might harm himself.

The London Courier explains the cause of his death by saying that his mind was broken down under the pressure of labour and anxiety, occasioned by over exertions during the last session of Parliament.

His lordship had been again appointed to represent his government at the approaching Continental Congress.

By the arrival at this port of the brig Plant, which brings London news to Aug. 22, it is stated that the Duke of Wellington is to succeed the Marquis of Londonderry in filling the office of Foreign Secretary, and that the management of the House of Commons is to devolve on Mr. Peel.

The King who embarked for Scotland on the 10th, arrived at Holyrood House on the 15th. It was reported that in consequence of the death of the Marquis of Londonderry, he would return to London in a week by land.

Letters from Mexico as late as July 24, state that all is not quiet under the rule of the new Emperor Iturbide, and that unless he enforces his orders by the strong arm of the military he will not be able to maintain his elevation.

We learn, says the National Gazette, that the Prince Royal, in Brazil, has proclaimed himself *Emperor of Brazil*, and that the official document has been received in Philadelphia.

Very late and intercsting from Curacoa.—By the fast sailing brig Matteawan, Capt. Coffin, the editors of the Commercial Advertister have received letters to the 12th ult.

On the 26th of August Gen. Morales passed Curacoa with 15 sail (flag ship the Mariton, of 18 guns) having on board 1100 men destined against Maracaibo. The next day they landed at Los Taques, 10 miles to the Eastward of Coro, to make up a band of guerrillas, but they were so warmly received by the troops composing the Legion of Carabobo, under the command of Gen. Davia, that they were obliged to make a precipitate retreat, with the loss of 85 men; they then steered to the eastward. On the 10th ult. at 1 o'clock P. M. part of the expedition was disembarked at Brahunda, and a pillage was commenced. From the reception they met with from the aborigines of the country, they thought proper to reimbark and try the strength of Bassora, between Tocasus and Maracaibo, which place they took possession of.

The Colombian forces marched from Coro on the 20th of August, for the protection of Maracaibo, accounts from which place to the 10th ult. stated that they were prepared at every point to meet the enemy.

Port-au-Prince.—By a slip from our correspondent of the Baltimore American, it appears, by an arrival from Port-au-Prince, that a disturbance in that city took place in consequence of a person, named *Darfour*, repairing to the Chamber of Representatives, and presenting a memorial, which aimed at the destruction of the civil institutions. The "incendiary memorial" created great sensation, and the citizens, without an order from the government, arrested nine persons connected with the conspiracy, and sent them to prison.—A full detail of the plot is promised. *N. Y. Adv.*

One of the proprietors of the Times Coach, from Norwich to London, has actually driven the whole distance, 186 miles, and been in both those cities *every day*, for more than a twelvemonth.

TO CORRESPONDENTS.

An article approving the remarks of 'A. T. S. L.' in our last, on *mourning for deceased relatives*, is necessarily deferred till another number.—"AN OLD MAN, No. IV." was received too late for insertion this week.—'T.' is under consideration.

MARRIED,

In this city, Mr. Sylvester Bowker to Miss Louisa S. Whiton—Rev. John Wheeler, of Windsor, Vt. to Miss Ann Hopkins, of this city—Mr. William Blight to Miss Mary Leeds—Robert Ralston, Esq. of Philadelphia, to Anne, youngest daughter of the late Kirk Boott, Esq.—Mr. Daniel G. Kettell, of Worcester, to Miss Susan Taylor, of this city—Mr. Samuel Mason, of Wilmington, Del. to Miss Rhoda Crocker—Mr. Richard J. Walker to Miss Elizabeth S. Abbot, both formerly of Portsmouth, N. H.—Mr. John Matthews Mayo to Miss Ellen Maria, eldest daughter of Mr. Elijah Williams.

In Portsmouth, Mr. Henry S. Thacher, of Saco, to Miss Elizabeth Haven, daughter of the late John Wardrobe, Esq.

DIED,

In this city, Mr. Joseph T. Blanchard, aged 49—Henry Farris, son of Mrs. Catherine Condon, 9—Mrs. Betsey, wife of Capt. Robert S. Pulsifer, 29—Mrs. Shackford, wife of Mr. Thomas Shackford.

It Beverly, Josiah Gould, Esq. cashier of the Beverly Bank.

In Salem, Mr. James Cook, painter, aged 37.

In Medford, Charlotte Adams, eldest daughter of Nathan Adams, Esq. aged 23.

In Dublin, Lieut. Gen. Sir Samuel Achmuty, Knight Grand Cross of the Bath, and commander in chief of the forces of Ireland. He was riding on his horse in the Park, and fell dead of apoplexy. He was a native of New-England.

In Milton, Dea. Isaac Tucker, aged 38, greatly and justly lamented.

At St. Jago de Cuba, August 5th, of yellow fever, Mr. William J. Williams, in the 19th year of his age, son of the late Capt. Howell Williams, of Providence.

In Mobile, William Cathcart, a native of Nantucket, aged 45.

In Dedham, James Ford, Esq. aged 61, Register of Deeds for Norfolk county.

In Quincy, on Friday last, Mr. William Glover, aged 42.

In Dorchester, on Saturday evening last, Mrs. Margaret Hall, widow of the late Stephen Hall, Esq. aged 79.

In Dartmouth, Mrs. Mary Caswell, aged 72, wife of Mr. Elijah C.

In Fairhaven, Miss Phoebe, daughter of Capt. Elanthan Pope.

In New-Bedford, Miss Betsey Burbank, of Plymouth aged 17.

In Nantucket, Miss Peggy Holsey, aged 52—Miss Tamson Eldridge,

In Portsmouth, Mrs. Elizabeth Hall, aged 61, wife A. R. Hall—Mr. William Bowker, aged 31.

In Kingston, Mr. Zenas Drew, aged 77.

On board brig Acorn, arr. at Salem, Mr. George Pierce, of Boston, aged 28.

In Brookline, Mrs. Betsey Smith, wife of Mr. James L. Smith, formerly of Connecticut, aged 33.

NEW PRINTING ESTABLISHMENT.

ROBERT M. PECK

RESPECTFULLY informs his friends and the public that he has taken a room in Spear's Buildings, *Congress-street*, directly under the office of the NEW-ENGLAND GALAXY, where he will execute

BOOK AND JOB PRINTING

with accuracy and taste. His office is made up wholly of new materials; and his time and talents will be devoted wholly to the cultivation of his art. His age and experience in his calling are not such as would become him to make any pretensions to superior skill or correctness; but he hopes to have an opportunity to give a practical proof of his qualifications, by the patronage of the friends of laudable enterprise and industry.

N. B.—BLANKS . . . CIRCULARS . . . CARDS—and *all other kinds of* Fine Printing *will be executed on a fair type, and in the most modern style.—Specimens of* JOB PRINTING *may be seen at this office.*

WANTED two seats in the Rev. Mr. WARE'S Meeting-House.—Application may be made at this office. *Oct. 4.*

POETRY.

HYMN.

FAINT not, poor traveller, though thy way
Be rough, like that thy Saviour trod;
Though cold and stormy low'r the day;
This path of suffering leads to God.

Nay, sink not; though from every limb,
Are starting drops of toil and pain:
Thou dost but share the lot of him,
With whom his followers are to reign.

Thy friends are gone, and thou, alone,
Must bear the sorrows that assail:
Look upward to the eternal throne,
And hear a friend who cannot fail.

Bear firmly, yet a few more days,
And thy hard trial will be past:
Then wrapt in glory's opening blaze,
Thy feet will rest on heaven at last.

Christian! thy friend, thy master pray'd,
While dread and anguish shook his frame;
Then met his sufferings undismay'd;
Wilt thou not strive to do the same?

Oh, thinkst thou that his Father's love
Shone round him then with fainter rays,
Than now, when thron'd all height above,
Unceasing voices hymn his praise?

Go, sufferer, calmly meet the woes,
Which God's own mercy bids thee bear,
Then, rising as thy Saviour rose,
Go, his eternal victory share.

MISCELLANY.

HINTS ON EARLY EDUCATION.

(*Continued from p.* 28.)

AUTHORITY AND OBEDIENCE.

With children, a vigilant superintendance is required, but not a frequent interference.

The object of education, "is to preserve them from evil, not from childishness."

We should, therefore, be very lenient to those errors, which are more "the defects of the *age* than of the individual," and which time, there is little doubt, will remove, reserving our authority to be exercised with the more effect, on important occasions—such occasions, as bear upon fundamental principles and moral habits.

Children must, and should be, children still, and it is our duty to sympathize with them as such; to impose upon them no unnecessary restraint, to grant them every harmless gratification, and, as far as possible, to promote their truest enjoyment, remembering that although the day is often cloudy, yet it is mercifully ordered that the dawn of life should be bright and happy, unless, by mismanagement, it be rendered otherwise.

It may, at first sight, appear inconsistent with what has been just said, strongly to recommend that the will be entirely subjected in very early childhood, This object must be obtained, if we would proceed in the business of education with comfort, or ensure the welfare and happiness of our children. A portion of stricter discipline may, for a time, be required, but discipline, be it ever remembered, is perfectly compatible with the tenderest sympathy and the most affectionate kindness. Many persons, who allow themselves to treat children, during their earliest years, merely as playthings, humouring their caprices, and sacrificing, to present fancies, their future welfare, when the charm of infancy is past, commence a system of restraint and severity; and betray displeasure and irritability at the very defects of which they have themselves laid the foundation. But if authority has been thoroughly established in the beginning of life, we shall have it the more in our power to grant liberty and indulgence, and to exercise a genial influence over our children, when their feelings are ripening, and when their affection and confidence toward their parents is of increasing importance. Amidst the various objects of education, the cultivation of *confidential* habits is too often overlooked, even by affectionate and attentive parents. They are, perhaps, obeyed, respected, and beloved; but this is not sufficient. If, in addition, a parent can be to her children the familiar friend, the unreserved confidant, the sympathizing partner in their joys and sorrows, hopes and disappointments, a hold on the mind is obtained, which will continue when authority ceases, and will prove a safeguard through the most critical period of life.

It is important, in the management of children, to make but few rules, and to be unalterably firm in enforcing those which are made—to give no needless commands—but to see that those given are strictly obeyed.

It is the part of wisdom, as far as possible, so to exercise authority, that it should be considered as inviolable, never to be disobeyed or contemned with impunity.

The restraint of the tongue, which has before been mentioned as necessary to those who educate, is one of the most important habits to be enforced also upon children themselves, and is a great security to proper submission under authority; forming no small part of that self-subjection, which is essential to true discipline. Impertinent and disrespectful language is not to be allowed; for, this once admitted, is the certain harbinger of actual insubordination and a train of other evils.

WHISKEY.

In one of our late commercial walks, we had occasion to call at a house in a much frequented part of the city, to ask the number of the store we were in search of. While we were obtaining the desired information, two men came in, put *three cents* on the counter, and asked for two glasses of whiskey. After they had swallowed it and departed, we asked the person who sold it whether he furnished such a large quantity of spirituous liquors for *one and a half cents* per man; he replied, that he did it *merely* for the purpose of receiving *genteel* customers, but that his neighbor over the way, furnishes the same quantity for *one cent* a glass!! This information he gave us with us much gravity as would be observed by an old merchant selling a whole cargo of European goods. We were so much shocked by this, that we determined to record the fact, that a strong grog can be bought in Baltimore for *one cent!* We also notice it for the purpose of giving us an opportunity to make the following remarks:

Most of the evils and the diseases, and the wretched poverty which now afflict the poor of our city, (and indeed we may say our county,) are attributable to that poison called *whiskey!* The small quantities in which it is sold, and the extraordinary cheapness of its price, are double inducements for those to indulge in it who can raise a cent or two. The immense mass of labourers and poor people who use it, is beyond all calculation; it is cheaper than beer, in fact, it is the cheapest drink with the exception of water. In a state of affairs like this, is it to be wondered that we see whole gangs of bloated ragamuffins at nearly every corner of our city?—Is it to be wondered at that so many men die at a term of years, which, in *sober* times, was considered the prime of life? Is it to be wondered at that we have our streets filled with beggars, and our jail and penitentiary with debtors and criminals? No, it is not; and, what is worse, all our religious institutions, all our charitable and pauperism societies, all preaching and all praying will not eradicate this wretched and awful evil, unless GOVERNMENT interposes. We must have a *tax* on whiskey; not one of your three or four cent taxes, but such a tax as will force a man to pay at least 25 cents for the beastly gratification of "getting drunk."

We know that this subject is not the most popular one which we might take hold of, but we see daily, the awful and demoralizing effects of the cheapness of whiskey, and we are determined, as far as our humble voice is heard, to cry out for a tax on the article. Some, to whom we have hinted the necessity of such a law, have agreed it would be the means of checking intemperance, but they added, they were fearful it might cause an insurrection. We are inclined to doubt this assertion; but, should it even be true, we say, *lay the tax*, let the tax be a heavy one, and if there is an insurrection, in consequence, we think we are safe in saying, that we have quite a plenty of *sober* men to put down all the rebellious *drunkards* in the country. We do not speak lightly on this subject, for it is probably one of the utmost importance to the people, and our duty and our conscience impels us to say what we do. Intemperance, or, in plain English, *drunkenness*, is probably more common *now* than at any former period, and it is high time that a stop should be put to this growing and desperate evil. Let our members of Congress take the matter in hand—let them cease to make speeches for popularity's sake—let them attend to the advancement of the *true* interests of this country—let them cease to violate the laws they make themselves, and let them add others which are useful and salutary. If this be done, it will be recorded to their honour, that they at least *attempted* to do that, in the accomplishment of which they will be joined by the good wishes of every honest and good man in the country.

Balt. Fed. Republican.

From Mrs. Colvin's Weekly Messenger.

WOMAN.

Contrast between the worldly and the religious female.

In the codes of modern infidelity and licentiousness, as well as among uncivilized nations, woman is exhibited as the mere servile instrument of convenience or pleasure. In the volume of revelation she is represented as the equal, the companion, the helpmate of man. In the language of worldly taste, a fine woman is one who is distinguished for her personal charms and polite accomplishments. In the language of scripture, she is the enlightened and virtuous mistress of a family, and the useful member of society. The woman who is formed on the principles of the world finds no enjoyment but in the circles of affluence, gaiety, and fashion. The woman who is formed on the principles of the Bible, "goeth about doing good: she visiteth the fatherless and the widow in their affliction; she stretcheth forth her hands to the poor; yea, she reacheth forth her hands to the needy." The one dresses with elegance, and shines in the dance: the other "opens her mouth with wisdom—on her tongue is the law of kindness;" and her most valuable adorning is not "gold, or pearls, or costly array; but good works, and the ornament of a meek and quiet spirit." The hours of one are divided between routs, and assemblies, and visiting, and theatres, and cards; the other "looketh well to the ways of her household, and eateth not the bread of idleness:" the business of the one is pleasure, and the pleasure of the other is business. The one is admired abroad; the other is beloved and honoured at home. "Favour is deceitful and beauty is vain; but a woman that feareth the lord, she shall be praised."

From the Baltimore Federal Gazette.

BATHING.

It is singular, in a temperature so changeful as ours that bathing is not more in use, and especially the warm bath, as it has nearly all the salutary effects of the cold bath, without any of its evils—in diseased systems, as in many instances, the cold bath ought to be avoided, viz. cutaneous diseases, checked perspirations and fevers. Cutaneous, and many bowel complaints are relieved by the warm baths, (whereas the cold baths would be injurious) which are common in the latter part of the summer and autumn. It may be said with propriety that warm bathing is more necessary in autumn than any season of the year, because fevers are then more prevalent, and as it is an acknowledged fact that they are not only prevented, but cured by the warm baths. Such is the practice from experience in the West-Indies, that as soon as the fever months commence, they use the warm baths almost daily. Would it not be well to follow their example, when it must not only be looked on as a preventive for the present, but it befits us for the coming winter. It is thought by some, that if the day is the least cool, the use of the bath may render them liable to receive a cold—the reverse is the fact, for newly received colds are cured by the bath in ninety-nine cases out of a hundred. The bath taken in winter, as in summer, is a luxury. It is surprising how it invigorates the whole animal fibres, and how light and elastic it renders the spirits—but its grand influence is in giving an energy to the cutaneous vessels which enables us to bear without injury the change of the atmosphere, and hence those persons who accustom themselves to it, are not only less liable to various diseases, but enjoy a much larger and more animated share of life and health.

INLAND NAVIGATION.

Uniontown, Pa. Aug. 31.

'It gives me great pleasure to learn that the Commissioners are engaged in exploring the route of a canal from the city to Cumberland. This is certainly, whether regarded in a political, commercial, or even military point of view, a work of the very first importance, and one in which the people of the west feel a very deep interest.

I procured, a few days since, from a gentleman of Somerset county, a map, exhibiting the head waters of the Potomac and Younghagany rivers, taken from a very minute and accurate survey, which demonstrates the practicability of uniting them without the possibility of a doubt.

Wills' Creek, which empties at Cumberland, and Flougherty's Creek, which falls into the Young a little below the Great Crossings, are found to approach in some places within 83 perches of each other; and at a point where the water in each is, at all times, sufficient to turn a mill, they are separated by a neck of land little more than a mile across; besides, the streams which would feed the canal in this mountainous region, are not influenced at all by the dryest seasons.'

[By the completion of this Canal, Boats may go from the Capes Henry and Charles, in Virginia, up Chesapeak Bay, and Potomac River, through the Alleghany Ridge, to the Youghiogany and Monongahela Rivers, into the Ohio and Missisippi, and so to New-Orleans.

From a French Journal.

LITHOGRAPHY.—Lithography continues to add to its resources, and daily to make new conquests. Not only are lithographic engravings impressed in colours, but there is even a process by means of which oil paintings may be printed off. M. Malapeau, to whose researches we are indebted for this discovery, took out a patent at the end of last year, to secure to himself the advantage of his invention; and he has since that time made numerous applications of the process, all of which have perfectly succeeded. It is not for us to describe here the various means which M. Malapeau employs, to take off upon canvass a faithful copy of an original painting. Suffice it to say, that neither the drawing, nor the colouring, nor even the handling of the master, suffer from this method of multiplying the best productions of the art of painting in oil. Another advantage not to be passed over in silence is, that pictures thus copied by lithography, may be sold at a very moderate price.

George Van Paris, a Dutchman, being convicted of saying that *God the Father was only God*, and *that Christ was not very God*, was dealt with to abjure, but refusing, he was condemned in the same manner with *Joan of Kent*, and on the 25th April, 1551, was burnt in *Smithfield*. He was a man of a strict and virtuous life, and very devout. He suffered with great constancy of mind, kissing the stake and faggots that were to burn him. No part of Archbishop Cranmer's life exposed him more than this. It was now said by the papists, that they saw men of harmless lives might be put to death for heresy by the confession of the reformers themselves. In all the books published in Queen Mary's days, justifying her severities against protestants, these instances were always produced; and when Cranmer himself was brought to the stake, they called it a just retaliation. But neither this, nor any other arguments, could convince the divines of that age, of the absurdity and wickedness of putting men to death for conscience sake.

Neal's Hist. of the Puritans.

The Agricultural Society of Buck's County, Penn. have recommended to the citizens of that county, "to strictly prohibit the practice of gunning on their lands, inasmuch as it is believed that the present alarming increase of insects is principally owing to the destruction of birds." A writer likewise in the Farmer's Journal, of Windsor, Vt. remonstrates against the wanton destruction of the robin, whose young are fed on the insects which infest our cornfields.

In an article in the American Watchman, recommending the growth of *millet*, the following is given as the product of one acre sowed with half a bushel of that seed. Three tons of hay and 30 1-2 bushels of clean seed. The hay was consumed by horses who seemed to relish it as they would the best upland. The seed when manufactured into flour, makes a cake more wholesome and equally palatable with that of buck wheat. The writer says if one bushel were sowed to the acre, the crops would in all probability be proportionably better.

GENEALOGY OF GEORGE IV.—George IV. is the son of George the Third, who was the grandson of George the Second, who was the son of George the First, who was the cousin of Anne, who was the sister-in-law of William the Third, who was son-in-law of James the Second, who was brother of Charles the Second, who was son of Charles the First, who was son of James I. who was the cousin of Elizabeth, who was sister of Mary, who was the sister of Edward Sixth, who was the son of Henry the Eighth, who was the son of Henry the Seventh, who was the cousin of Richard the Third, who was the uncle of Edward the Fifth, who was the son of Edward the Fourth, who was the cousin of Henry the Sixth, who was the son of Henry the Fourth, who was the cousin of Richard the second, who was the grandson of Edward the Third, who was the son of Edward the Second. who was the son of Edward the First, who was the son of Henry the Third, who was the son of John, who was the brother of Richard the First, who was the son of Henry the Second, who was the cousin of Stephen, who was the cousin of Henry the First, who was the brother of William Rufus, who was the son of William the Conqueror. *Eng. pa.*

From the Percy Anecdotes.

A PRETTY LIKENESS.—A plain blunt German being asked by an ancient Roman, how he liked a very famous picture of an old shepherd leaning on his crook—"Like it," said he, "why if the original was alive, I would not take him, if you would give him to me for a slave."

"Now is your chance Mr. C." said Tom, "to have your likeness taken." 'And what shall I do with it.' "Why place it in your house, and let it be a relic, perhaps the only one, to remind your posterity of their progenitor."—'That is a good idea; but the fear that some avaricious grandson may place it in the auctioneer's hands, with directions *to sell the old man to the highest bidder*, precludes all other considerations.'

At Constantinople, on receipt of the intelligence of the defeat of his fleet, the Grand Seignior, in order to preserve the inhabitants from committing the crime of murder, collected some hundreds of Greeks, and had them publicly put to death.

PROPOSALS

FOR PUBLISHING BY SUBSCRIPTION, A PERIODICAL WORK, TO BE ENTITLED THE

MASONIC CASKET.

THE first number of this work will contain a general outline or Constitution of *Free Masonry* and the *General Grand Royal Arch Constitution* for the United States of America. In the following numbers, will be published some of the Laws, Rules, and Regulations of the various Masonic Degrees—Orations, Sermons, &c. And in each and every number will be inserted one or more *Masonic Songs*.

Nothing will appear in the Casket, but what is congenial with the principles of *Masonry*, and agreeable to the views of Christianity.

CONDITIONS.

1. The work will be published at Enfield, N. H. and commence in January next, if sufficient subscribers are returned, to warrant the undertaking.

2. It will be printed on good paper, with a new type.

3. It will be published once in two months, each number to contain thirty-two octavo pages, and stitched in printed covers. Six numbers to complete a volume, and sent to subscribers at one dollar a vol. exclusive of postage. The money to be paid on the receipt of the 3d No.

4. Any Chapter, Lodge, or individual, subscribing and paying for ten or more sets, shall be allowed 20 per ct. discount.

Letters addressed to *James Willis*, Post-Master, Enfield, N. H. or *Ebenezer Chase*, Post-Master, Andover, N. H. will receive prompt attention.

Enfield, N. H. Sept. 2d A. D. 1822, *A. L.* 5822.

Early Education.

CUMMINGS & HILLIARD, have for sale, "Hints for the improvement of Early Education and Nursery Discipline." A favourable notice of this work is given in the Christian Register for Jan. 18, 1822, page 90. It is an English work, and is highly eulogized by the Editor of the National Gazette. Price 50 cts in boards.

Aug. 23

Professor Stuart's Letters to Dr. Miller.

JUST published by Cummings & Hilliard, "*Letters on the Eternal generation* of the son of God, addressed to the *Rev. Samuel Miller*, D. D. By Moses Stuart, Associate Professor of Sacred Literature in the Theological Seminary at Andover.

Aug. 23.

CHRISTIAN REGISTER:

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